THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Medical Supplement

'चिकित्सितात्पुण्यतमं न किञ्चिदपि शुश्रुमः'। 'बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति'

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NOTES AND COMMENTS.

Replying to a question in the Assembly, Mr. Sharp, Education Secretary, said that the expenditure to be incurred by the Central Government in connection with an enquiry held by Dr. Norman Walker and one official was estimated at Rs. 14,700. The Government had no information as to how much cost could be borned by the Provincial Governments.

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In answer to a question by Rai G. C. Nag Bahadur at an earlier meeting, Mr. Sharp answered that the Government of India had seen accounts of the Sun-light treatment of tuberculosis, as carried out by Dr. Rollier at Leysin in the Swiss Alps. Dr. Rollier's treatment is applicable to the surgical forms of tuberculosis which, though commonly met with in the North and West of India, are relatively unimportant as compared with pulmonary tuberculosis. A replica of the Light Institute at Copenhagen was opened by Queen Alexandra at the London Hospital in 1908, since which date instructional classes in Light treatment of tubercular and other diseases have been held which have been attended by many Indian Medical men and officers of the Indian Medical Service.

* * *

Hakim Mohammad Younis of Hyderabad writes to the *Practical Medicine* that the easiest and the surest remedy for snake-bite is tobacco. About 5 tolas of tobacco should be mixed well with ten tolas of water and the liquid portion should be drunk throwing out the dregs. If the man bitten by a snake is senseless, the tobacco water should be poured down his throat, or if lock-jaw has set in, it should be passed through his nostrils. In about five minutes after the administration of the drug, the man will commence vomitting, and as the vomitting will go on the effect of the poison will be removed and in about an hour the man will be all right. It is generally known here that no snake will pass through a tobacco field. Tobacco is the antidote for snake poison.

* * *

The following case referred to in the *Clinical Journal* shows, sunlight may directly, or through the pigmentation it induces, exercise an inhibitory action on the development of an eruption. A girl aged 19 years was suffering from much neglected syphilis of some months' duration. There was universal adenitis with a maculo-papular eruption, excoriating papules on the genitals and groups of papules on the soles of the feet, the forehead, nape of the neck and chin. The maculo-papular eruption had begun about a month earlier, and had gradually increased in density and distribution till it covered the whole body except the forearms, hands and that part of the back and chest which had been exposed to sunlight by the cut of her blouse. Over a strip of skin, running immediately below the *decollete* line, much infiltrated papules were distributed close together. Above this line, for a distance of about 1 cm., there were only a few faintly coloured and slightly infiltrated papules, and still further up the chest and back the well-pigmented skin was completely free from any eruption. The pigmented skin of the neck was also free, whereas the nape of the neck and the forehead, which were almost completely covered by her hair, were punctuated with papules. On the seborrhoeic skin of the chin and corners of the mouth there were also some papules. Wearing a low-cut blouse, she had spent the summer wheeling her mistress about in a chair for two hours a day in the sunlight. Probably the light or ultraviolet rays, and not heat rays of the sun, had exercised this inhibitory action on the eruption, for heat alone seems rather to favour the development of syphilitic eruptions. Thus stokers and cooks are peculiarly liable to lively eruptions on the face. The patient's work in the kitchen and the seborrhoeic condition of her face probably determined the outbreak of papules on the lower part of her face. It is curious that the skin of the chest, which is exposed by a low-cut blouse, is often more susceptible to various inflammatory reaction than other parts of the body. That the reverse effect is observed in syphilis may be due to the fact that the infecting organisms reach the skin from within instead of from without. At all events sunlight in certain cases and under certain circumstances seems to have a definitely inhibitory action on the cutaneous manifestations of syphilis. This observation deserves further study with a view to the therapeutic use of sunlight in syphilis.

Ayurveda—a Scientific System.

Is Ayurveda a system? If so how? Can it stand the test of reason? Will it stand by itself? These are the questions that are put to an Ayurvedist.

The times are changed and with it the angle of vision of the people too. Time was there when the so-called educated majority of our countrymen were mesmerised, as it were, at the high culture, civilisation and success of the West. We do not deny those to them. Though the magic wand of Western superiority has not quite weakened in its influence we are pleased to note that the people of this country are awakened to a sense of their duty to their brethern. Personally, though many of our Western trained men are not interested in making experiments of any particular kind upon themselves they have, at least, now, a heart to suggest the operation of such experiments on their brother countrymen. Influenced by their sympathy for the helpless millions, they seem, so far as the medical help is concerned, to be much concerned at giving a cheap medical aid to them. They have now begun to feel and think at the indigenous systems as the best suited, as being more cheap and at the same time more advantageous, than the allopathic one of which they are devoted admirers, and which enjoy the exclusive privilege of the powers in the land. But there seems to be one great draw-back which has to be remedied. If that alone could be done the indigenous systems could be confidently encouraged at least as a "*poor man's medicine*;" and that is if Ayurveda could be shown to have been developed as a system—a scientific system—that could stand the test of reason? This of course is the duty of every Ayurvedist who to justify the calling they are pursuing, are bound to show that the indigenous systems are so:—

If allopathy is a system, if homeopathy is a system and if even biochemy or chromeopathy a system then Ayurveda also is a system—a scientific system based on sound principles. The burden of proof to show that Ayurveda is not a system rests not on those who claim for it—a systematic development—but on those who deny that to it. Yet we shall simply point out, for the benefit of those who are interested admirers of Ayurveda, that this system is as much a scientific system as any other system is:—What is a system then?

Any combination of things forming a regular and connected whole, though complex but in an ordered form, arranged according to a definite scheme, in a methodical manner, will mean a system. In that case a scientific system will only mean a system treating of science or that treating about certain knowledge or art, reduced to a system, based on certain principles:—

A medical science would therefore comprehend and confine in itself all knowledge concerned with the keeping up of perfect health of individual beings and deal with all branches of knowledge which are auxiliary to that.

Are these terms—science and system—the peculiar monopoly of the West alone? Otherwise, the apparent synonymons application of these terms to anything and everything of the west and the consequent unwillingness to accede to the Easterns that privilege will be inexplicable.

Knowledge and experience, the capacity for thinking and developing are not constant. They vary with individuals. They vary with the surrounding environments. The result also usually follows the individual brain capacity and the grouping and arranging of those results rest with the individual fancies.

Our ancient's knowledge and experience, confining ourselves to the particular subject under review, are exhibited in our standard extant treatises on the subject. Their capacity for thinking over and developing that knowledge are there. The results of their intullectual achievements and the grouping of the same are to be found there. If these had not followed their posteriors in this respect that is no reason why they should be denied the *priviliged* terms of the West—science and system—is beyond comprehension. Each one has got his own peculiar method of expressing his knowledge. That accounts for the springing up of various systems—whether in Science or Religion. Thus the Homeopathists followed a particular method different from what the allopathists did and the Biochemists on the other hand followed a still different method. All these base their science on definite principles of their own though they proceed on a common but universal element of Creation. Hydrogen, Oxygen, Nitrogen, and Carbon which enter into combination in all substances of the organic kingdom, are some of the most important elements; apart from certain others as Potassium, Sodium etc., upon which these advocates of the different systems in the West proceed to build the structure of their systems.

Similarly the Ayurvedists systamatised their knowledge in a particular manner which appeared to them most methodical. That may not be in the order followed by the allopathists. But it is no doubt methodical in its own way.

The systematising of a particular knowledge is therefore not the criterion to judge upon the value of a science. The knowledge may be there but the method of arranging and grouping of that knowledge may not be to our liking and not in the same way as one may expect it to be. But in spite of it, it is the knowledge that really secures the value deserved by it. To understand that knowledge and enjoy the benefits of that knowledge it is necessary that one should apply heart and soul to it and realise the true import of it.

But that knowledge is of different kind. It may be based on observed fact. It may be based on inference upon visible manifestations and therefore indirect; the latter is of two kinds. It may be inferable by logical methods known as induction and deduction. If only these methods of argumentation are pursued, one will be able to proceed on any particular investigation. All truths cannot be demonstrable fact. The ultra-microscopic organisms cannot be demonstrable. But their existence has to be recognised. Facts that are not demonstrable by us cannot therefore be denied their existence. To say so will only end in the exhibition of an unwillingness to accept natural truths otherwise called perversion.

If truths beyond demonstrable or observable facts and which could only be inferred from existing manifestations are to be characterised as unscientific and unreal, the gravitation theory of Newton will not be true. This in fact is inferred only from the falling of any body heavier than air from above. The resistance of the air is similarly an inferable property to it. But for the throwing of a stone these two forces are beyond observation or demonstration.

The latest investigation of Einstein—the relativity theory is similarly an inferred one from known facts.

The Chain method of illustrations of the Parasitic or Germic multiplicity in the organs is but an inference.

Any thing that is beyond microspopic or shortly ultra-micorscopic is only an inference upon known facts.

To do away with that knowledge is altogether impossible in any investigation, in any country, or by any nation. Certain truths or principles are assumed as the basis for investigation in all cases where demonstrable methods become practically impossible. These are called the hypothesis.

This correctness or Universality of this hypothesis, is subject to verification and test from inferred results and practical experience. To be satisfied with an assumed hypothesis however imperfect, to deny at the same time to recognise anything beyond what is assumed, to exhibit an unwillingness to admit even an argument upon those assumed data while at the same time to show an inclination to question the fundamentals of a different system will only mean ultra-perversion. This attitude in any individual expose the hollowness of his knowledge to understand or appreciate the value of truth enunciated under that fundamental hypothesis of any system—whether of his own or an alien one.

Thus far it has been plainly pointed out that all knowledge, beyond a certain stage, could only be inferential whether by induction or by deduction.

In Sanskrit, these two inferential knowledges are used to be explained by the terms *Arthapthi* and *Anumana*. A typical example of these instruments of knowledge could be found in the following phrase पीनो देवत्तः दिवा न भुङ्क्ते and पर्वतो वह्निमान् धूमात्।

The promulgators of the science of Ayurveda in the past had employed these instruments of knowledge freely, wherever necessary, in the course of their investigations, will be evident from the respective chapters in Charaka and Susruta mainly devoted for this very purpose. They clearly show how an investigation should be conducted in matters which are beyond observation or demonstration by any known methods.

The word *Amurthathva* अमूर्तत्वात् employed by Charaka in his work when speaking of the functions and nature of Vayu in the Maharogadhyaya, clearly explains that they had recognised certain causal agents which are beyond any demonstration or observation and are interable only by their phenomenal actions which result from their activities. Susrutha also recognises it in the same way will be evident to any on-looker by a reference to his chapter on Vyadhi Samuddhesiyam—(व्याधिसमुद्देशयाध्याय) when he says plainly तल्लिङ्गत्वात्, दृष्टफलत्वात् and so on. Under such circumstances a knowledge of an indirect character derived by inference of any one of the two kinds already referred to alone is employed to arrive at a correct and satisfactory understanding of a truth when it is otherwise impossible.

It has now plainly been enunciated that a knowledge could be established by the two methods *Prathyaksha* and *Anumana* both of which have been accepted by all thinking men in this land and elsewhere, as equally valid and that the knowledge of *Anumana* is usually employed where it is impossible to gain that by *Pratyaksha*. The Hindus accept a third *Pramana* which it is not necessary to deal upon as that will not be acceptable to modern tastes, however sacred it may be to us as Hindus and as even Susruta assigns it a third place alone in a practical science as medicine.

This, of course, is also the instrument for modern critics, and they have been pleased to call it, a scientific one too. Thus a modern scientific criticism found to have been based upon these instruments of knowledge can not be otherwise to the East who also invariably employ those very same methods under identical circumstances. But to declare that the methods or instruments of knowledge employed by the East is unscientific even though they may be identical with those of the West—because that it is employed by the East, is nothing but perversion running mad. It can not be that anything and everything employed by the West is scientific and the same thing, employed by the East, in spite of identical and even more surprising results, should be classed unscientific.

Men having no knowledge of what is scientific and what is unscientific would do well to enlighten themselves upon their distinction, before they seat themselves as judges in dealing with questions based upon these principles. It was a sorry feature that a so-called eminent graduate was found to declare in passionate vehemence that the principles enunciated in Ayurveda would not stand the test of modern scientific criticism and that the committee appointed for the investigation into the indigenous systems of medicine in Madras, had spoilt the cause of Ayurveda by demanding from the indigenous, practitioners, a substantiation of their cause in a way acceptable to modern scientific criticisms, instead of going into the investigations of the durgs mentioned in Ayurveda. The committee considers this gentleman, who knows not even the *alpha* of the Ayurveda, and who is an English Medical Graduate with no sympathy for the former except for commercial purposes, as a highly qualified Ayurvedic practitioner, best competent to represent the indigenous practitioners more thoroughly than even the pure reputed (in their own words) Ayurvedic physicians to the committee.

A challenge is now being thrown to him who enjoys the exceptionally undivided confidence of those Western trained minds in the committee who are in the majority, to show that Ayurveda would not stand the test of *modern scientific criticism* This is by the way.

Thus it has been shown that if by science, knowledge is meant, Ayurveda is a science as any other science is. If allopathy, as a science imparts certain knowledge—Ayurveda imparts the same knowledge in a different way. If allopathy is a science then Ayurveda is also a science. If the former is a rational science the latter also is the same and anything and everything contained in it is absolutely scientific.

A Medical Science as knowledge—should deal with all branches that go to the making up, and keeping up, of the human organisims as also the causation, treatment and prevention of derangements or displacement from the proper position of the several organs or functions caused by external or internal influences due to abnormal conditions produced by nature or otherwise.

These knowledges arranged in a methodical manner contribute to the particular science the term a system. The Ayurveda as a scientific system deals with all branches of knowledge which the allopathic system is said to have embodied in it. It deals with the anatomical, physiological, pathological, botanical vegetable, mineral, chemical, surgical, medicinal etc., knowledge in the same way as the Allopathy does. It has arranged and systamatised, in its own way, these knowledges in eight groups as Salya, Salakya, Chikitsa, Agada, Bhutavidya, Rasayan Vajikaran and Kaumaram. This classification is made by Susruta while certain others classify a Salya, Salakya, Kaumaram, Nidana, Sarira, Chikitsa, Rasayan and Vajikaran. In the first the knowledge of Anatomy, Physiology and Pathology is incorporated throughout while in the latter knowledge of Agadu and Bhuta Vidya is included in the Chikitsa portion.

This is to show that classifications of knowledge or what is usually called a systematisation varies with individuals as already referred to above. It is not therefore that how a knowledge is arranged or systematised in a science contributes to its it due value. It is the knowledge that it imparts that gives it its due share of recognition. It is by that knowledge that a science has to be judged. If that should be accepted as the criterion then Ayurveda is a perfectly *scientific system* as any other system in the world may claim for it.

The Cure for Obesity.

By Dr. Simon Louis Katzoff, A. M., M. D.

There's an old saying, "Nobody loves a fat man." This saying would be more correct if it read, "Nobody loves a fat man, or fat woman, less than they do themselves." The truth is that overweight or obesity is in itself a disease, which is continued or nourished by gluttony or negligence.

Upon unbiased thought and investigation of the subject, one will soon begin to realize that obesity or being "blessed" with an excessive quantity of fatty layers in the abdominal or other regions of the body, is not only ugly to the cultivated senses of sight, but it is an enemy to health and efficiency; in fact overweight is a shortness of life.

It is a well known fact that lean persons undergoing surgical operations, will be less apt to succumb to shock and other complications resulting from the operation or anesthetic, than do fat people under the same circumstances. In fact, life insurance companies will not always insure those who are abnormal in weight, and rightly so.

There are, of course, exceptions to the rule. There have been and are many fat people who have done a great deal of mental work and lived to a good, ripe, old age. At any rate, there is no sense in accumulating and "taking care" of a lot of fat material, when less fat and more muscle based on proper exercise and proper living generally will "carry us over the bridge" with more safety.

It is as necessary for one to carry around his person 50 or 75 pounds of grease, as it would be for a small grocer to maintain a large Packard truck to deliver an order of groceries consisting of a dozen eggs, a pound of soda crackers and a can of sardines. Why carry around this surplusage? Why lubricate large quantities of unnecessary organic matter? How many stop to realize that the "fat folks" roast more in summer and freeze more in winter.

The estimated average weight, for example, at the age of between 30 and 34, of different heights are:

	lbs. M.	lbs. F.
5 feet	128	119
5 feet, 1 inch	129	121
5 feet, 2 inches	131	123
5 feet, 3 inches	134	127
5 feet, 4 inches	138	130
5 feet, 5 inches	141	135
5 feet, 6 inches	144	139
5 feet, 7 inches	150	142
5 feet, 8 inches	154	147
5 feet, 9 inches	159	151
5 feet, 10 inches	164	155
5 feet, 11 inches	169	158
6 feet	175	161
6 feet, 1 inch	182	—

As to reduction of weight in the obese, if done intelligently, and not too hastily, it is attended with no dangers; but the unreasonable or rigid, sudden and total restrictions of certain accustomed foodstuffs may lead to derangements of the system. Unless the one desirous of reducing superfluous weight understands just what to do and what to refrain from doing in the way of exercise, bathing, food, he better consult and be under the care of an expert in this important matter.

One thing above all should be kept in mind by the one desirous of reducing weight, and that is, to have it done in a natural and harmless way. Do not require results at the expense of vitality or health. And remember this: patience is a jewel. It must take time, if your results are to be permanent and wholesome. Do not expect ten or fifteen years of carelessness, debauchery or malformation to be corrected in ten or fifteen minutes, and do not expect to find results in a patent medicine, any more than you will find health in a capsule. Normal weight must come from an intelligent conception of the subject, plus compliance.

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